

A
Journey to Jerusalem:
OR, A
RELATION
OF THE
Travels of Fourteen English-
Men, in the Year, 1669.

From Scanderoon, to Tripoly, Foppa,
Ramah, Jerusalem, Bethlem, Jeri-
cho, the River Jordan, the Dead Sea;
And back again to Aleppo.

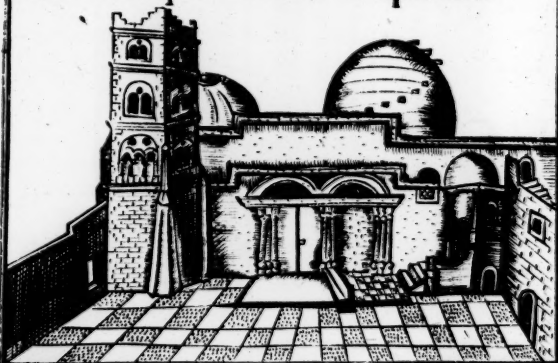
With an Exact Account of all the
Remarkable Places and Things in
their whole JOURNEY.

In a Letter from T. B. in Aleppo, to
his Friend in London.

Together with a Map, and brief
Account of the Ancient and Modern
State of those Countries.

London, Printed by T. M. for N. Crouch
in Exchang-Alley over against the Royal Ex-
change in Cornhil, 1672.

The Temple of the Sepulcher



A Journey to
I E R V S A L E M
in the year
1 6 6 9

Jerusalem as it now is.



London

ted for N Crouch in Exchange

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To the Reader

T *His Relation comming to my Hands, I thought it might be some Diversion, to Observe what the Ignorant are made to Believe, of those once Famous Places.*

And though others have formerly Treated of these Parts, yet we have hardly had an Exact Account since Mr. Sandys, which being so long since, No doubt some things are Altered, some Worn out of Memory, and it may be, many more Legends Added, According as it may stand with the Interest and Profit of the Priests.

A 2

If

To the Reader.

If the Stile be not so Polite and Curious, as might be Wisht, I dare Assure the Reader that the Author never intended it for Publike View, but Writ it only as a Letter, to satisfy the desire of his Intimate Friends; wherein Men do not commonly so much Study Elloquence, as plainness and Truth; The last whereof I Suppose the Author is Guilty of, because he had no Temptation to do Otherwise; for I think it is not much Material to him, whether it be Believed or noe. And therefore you may Read, and Judg of it as you Please.

of Palestine.



A Brief Description of Palestine, with an Ac- count of the Ancient and Modern State of those Countries.



IN Former Ages,
this was One of
the most Famous-
est Provinces of Sy-
ria : Called,
First, The Land
of Canaan, from Canaan the Son
of Cham, who by his often Cha-
A 3 sings

A Description

sings, was driven to Possess and Inhabite the same.

Secondly, It was called the *Land of Promise*, because the Lord had Promised it to the Patriarcks, *Abraham*, *Isaack* and *Jacob*, and their Seed.

Thirdly, *Israel*, of the *Israelites*, so called from *Jacob*, who was Sur-named *Israel*.

Fourthly, *Judea*, from the *Jews*, or People of the Tribe of *Juda*.

Fifthly, *Palestine*, by *Ptolemays* and others, *quasi Philistini*: The Land of the *Philistines*, a potent Nation that dwelt there.

Sixthly, The Holy Land, so Named by the Christians, because herein was Wrought by *Christ*, the Work of our Salvation.

This Country is Situated in
the

of Palestine.

the midst of the World, Between the Third and Fourth Climates, the longest Day being Fourteen Hours and a quarter, between the *Midland Sea* and *Arabia*, from which it is Bulwar-
ked beyond *Jordan* with a continual Ridg of Mountaines; on the East lyes *Celosgoia*, and *Arabia Petrea*; on the South *Idumea*, the Wilderness of *Pharam* and *Egypt*; in the West a part of *Phenicia*, and the rest, hath the *Mediterranean-Sea*; and on the North are the Mountaines of *Libanus*, and a part of *Phenicia*: It is distant from the Equinoctial Thirty one Degrees, extending to Thirty Three; so that in length from *Dan* unto *Bersheba*, it containeth not more then Four Hundred Miles; and where

A Description

it is Broadest, not Fifty.

This Famous Land was once commended above all Countries under the Sun, especially in regard of the Salubritie and Wholsomeness of the Ayr, being Seated under a Temperate Clime, where the Winter is not too Cold, nor the Summer too Hot; and for Fertility, a Land that Floweth with Milk and Hony, Adorned with Beautified Mountaines, and delightful Valleys; the Rock producing Excellent Waters, and no part empty of Delight or Profit; for the Soyle yeilds abundance of all Fruits and Increase.

This Land aboundeth in sweet Springs, and pleasant Pastures; where they feed a great many
Flocks

of Palestine.

Flocks of Sheep, and herds of Cattle and Cowes which give excellent Milk as is in any Country in the World; There is also brave Hunting and Hawking; for Deere, Goats, Hares, Partridges, Quails, and other Birds: Likewise, they have all kind of Fowle, also there are great store of Lyons, Beares and Wolves, found in Abundance.

The Land of *Canaan* was heretofore divided into Thirty Kingdomes, and Kings when the *Israelites* Conquered it; the most of the Ancient inhabitants being for their Sins by God Excluded the Land, and put to the Sword by the *Israelites*: The *Israelites* Ruled this Land, about Foure Hundred Years, by Princes and Judges, till the time of

A Description

Samuel: These Princes or Judges, were not all of one Tribe, but the Best, Gravest, and Eldest, were Selected, and Chosen out of every Tribe. Afterwards the *Israelites* growing weary of this Government, at their Earnest request, the Lord appointed them a King, and so their Government was Changed into a *Monarchie*, which continued many Ages; but in process of time, the *Israelites* endured many Miseries, and Afflictions, till at last they saw the utter Ruine and subversion of their Kingdome.

What Alteration hapened to this Nation, and with how many several Wars they were Plagued (either because of their own stifneckedness, that they would not be Obedient to their
own

of Palestine.

own Prince, or brook any foreign Government, or that for their Rebellion and Sins, the Wrath of God was oftentimes Kindled against them; or that Forreigne Princes were Ambitious to Incorporate this happy Land, Holy Writ and *Histori-graphers* Witness the same at large; for how many times were they Subdued and brought into Slavery, and Bondage, because of their Sins, and that they did not Govern and behave themselves well? for sometimes their Necks were brought under the Yoakes of their Neighbours, as the *Egyptians, Caldeans, Meads, Persians, Macedonians* and *Romans*; yea, and would never cease by their Rebellions, Seditions, and Conspiracies, till they had brought

A Description

brought their Government and Countrey to utter Destruction, by Persecuting and putting to Death, the Saints and Prophets, sent them from God; yea, and at last Crucifying the Son of God, the Lord of Glory, and the Saviour of Man-kind, by their Horrible and Murderous Hands, and Nailing him to the Cross.

And finally, wishing that his Innocent Bloud should be on them and their Children;

Which accordingly soon after happened to the utter Desolation of their Countrey, the *Romans* laying waſt, and levelling to the Ground, the Magnificent Structures and Buildings thereof, destroying and burning *Jerusalem*, the Temple, and all the Ornaments

of Palestine.

ments thereof; so that herein was verified the Prophecy of Christ while he was upon the Earth, *that one Stone should not be left upon Another.*

And as for the People, Divine Venegance did continually pursue them till the most part of them were destroyed, and the rest Dispersed through out the World, even to this Day.

For First, The Inhabitants of *Cesarea* slew of the *Jews* in one Day, about Twenty Thousand, and such as fled, were taken and Imprisoned by *Florus* the Lieutenant of *Judea*.

To Revenge this Slaughter, the *Jews* set upon the *Syrians*; in which Skirmish Thirteen Thousand of them were Slain. The People of *Alexandria* put Fifty Thou-

A Description

Thousand of them to the Sword; They of *Damascus* ten Thousand of them: and *Antonius* a Roman Captain, flew in *Ascalon* Ten Thousand; and *Cestius* another Captain, flew Fourscore Thousand and Forty Persons. And now to come to the Wars managed here by *Vespasian*.

This *Vespasian*, in the Seige of *Aphaca*, flew and took Prisoners Seventeen Thousand, One Hundred and Thirty Persons: in *Samaria* Eleaven Thousand Six Hundred Persons: and in *Josopata* Forty two Thousand two Hundred Persons. In *Joppa* so many Killed and Drowned themselves, that the Sea threw up again Four Thousand two Hundred Persons; and the rest so totally perished, that there remained none

of Palestine.

to carry tydings to *Ferusalem* of the loss of the Town.

In the City of *Tarichea*, were Slain and made Captives, Forty five Thousand Persons, besides those which were given to the King *Agrippa*: In *Gamala* there perished Ninety Thousand, and none were left alive but only two Women. In *Gascula* Five Thousand Men died by the Sword. In the City of *Gadara*, there were Slain Thirty two Thousand two Hundred, besides an infinite number of such as Drowned themselves. In *Ferusalem* it self, there Died Eleven Hundred Thousand of them, partly by the Sword, and partly by Famine, the worse Enemy of the two; there were found two Thousand in Privies and Sinks; and Ninety Seaven
Thou.

A Description

Thousand were taken prisoners; insomuch, that thirty *Jews* were sold for a Penny.

Now that *Jerusalem* was able to contain such a number of People, is evident, in that when *Cestius* was Lieutenant of *Jury*, the high Priest did, at his Request, number the People, which came to Eat of the *Paschal* Lamb; and found them to be two Millions, and Seven Hundred Thousand living Souls, all Sound and Purified.

And when *Titus* laid Siege to the City, it was at the Feast of the Passeeover, when most of the People were there Assembled; God as it were thus Imprisoning them.

All these Massacres, besides divers others Omitted, and infinite
Num-

of Palestine.

Numbers which were Slain in the Feilds and Villages, which Drowned themselves, and were privately made away, Amounting to almost two Millions of People, happened in the compass of foure Years, beginning in the twelwe of *Nero*, and ending in the second of *Vespasian*.

Yet was not the whole Nation Rooted out till the Year One Hundred Thirty Six. For then this Miserable People having stirred two notable Rebellions, First under *Trajan*, and afterward under *Adrian* the Emperours, they were generally Banished their Native Countrey, and never again suffered to inhabit it, but as Strangers.

After this Desolation, the *Jews* were dispersed all over the World,
and

A Description

and especially in *Spain*, where *Adrian* Commanded many of them to dwell; yet they found every where so little Favour, that having divers times been put to greivous Mulets and Ransomes, they were at last quite thrust out of *Europe* also.

The First Christian Prince that expelled the *Jews* out of his Territories, was that Heroick King, our *Edward* the First, who was such a sore Scowrge also to the *Scots*; and it is thought, divers Families of those Banished *Jews* fled then to *Scotland*, where they have propagated since in great Numbers; Witness the Aversion this Nation hath above others to Hogs-Flesh.

Nor was this their Extermination for their Religion, but for
their

of Palestine.

their notorious Crimes; as poisoning of Wells, Counterfeiting of Coins, falsifying of Seals, and Crucifying of Christian Children; with other Villanies. This happened in the Year One Thousand Two Hundred Ninety One.

And Sixteen Years after, *France* followed our Example.

It was neer two Hundred Years after, that *Ferdinand* turn'd them out of *Spain*; and five years after him, *Emanuel* of *Portugal* did the like.

But the Countreys from whence they were Last expelled, were *Naples* and *Sicily*, in the Year One Thousand Five Hundred Thirty Nine. In other parts of Christendome they reside yet, in great numbers, as in *Germany* High and Low; *Bohemia*, *Lituania*,
Poland,

A Description

Poland and *Russia*; In *Italy* also they are found, but in no Countrey which is subject to the King of *Spain*.

They live very quietly at *Rome* under the Popes nose, and *St. Mark* makes no Scruple to entertain them at *Venice*: In sundry places of the *Ottoman* Empire they are found very numerous; so that it is thought *Constantinople* and *Theſſalonica* only, have near upon twenty Thousand of them.

Asia is full of them, as *Aleppo*, *Tripoly*, *Damaſcus*, *Rhodes*, and indeed all places of commerce and Traffique; There are numbers of them found also in *Persia*, *Arabia*, and about *Cranganor* in *India*.

And to come to *Affrick*, they have their Synagogues and Lumbards

of Palestine.

bards, in *Alexandria*, the *Gran Cairo*, as also in *Fesse*, in *Tremiseu*, and divers places in the Kingdome of *Morocco*: there are about one hundred Families left in *Ferusalem*. But the place where they are most unmingled, is *Tiberias*, which the *Turks* gave to *Mendez the Jew*, for some signal services; thither they oftentimes bring or send the bones of their dead freinds, who have left large Legacies to be there interred from other places.

The City of *Ferusalem* was afterward re-edified by *Elius Adrianus*, and given to the Christians, from whom it was taken by *Cosroes*, and the *Presians*, in the Year Six Hundred Fifteen, and from them forcibly wrested by *Hau-mar*, and the *Saracens*, in the Year
Six

of Palestine.

Six Hundred Thirty Seven. Next it fell into the power of *Cutlu Moses*, and the *Turks*, in the Year One Thousand Nine; under whose oppression, when it had long groaned, *Peter* the Hermit stirred up the *Westerne* Princes to relieve the distressed Christians, whose designs attained their wished effect, under the Banner of the Victorious Prince, *Godfrey* of *Bullen*, in the Year One Thousand Ninety Nine. This *Godfrey*, for his merits, was to have been invested with the Royal Wreath of Majesty, which he denied, thinking it unfit to wear a Crown of Gold, where his Saviour had Worn a Crown of Thorns; yet for the Common good sake he accepted the Title; after whom
reigned

A Description

reigned these Christian Princes.

Second, *Baldwin*. Third, *Baldwin* the Second. Fourth, *Fulk* Earl of *Anjou*. Fifth, *Baldwin* the Third. Six, *Almerick*. Seventh, *Baldwin* the Fourth. Eighth, *Baldwin* the fifth. Ninth, *Guy* of *Lusignan*, the last King of *Jerusalem*; during whose time, *Saladine* the Sultan of *Egypt*, won the Kingdom, which his Successours defended against all invasions, till the Year One Thousand Five Hundred Seventeen, when *Selinus* the first Emperour of the *Turks*, added the Holy Land together with *Egypt* to his Empire: And so the whole Countrey of *Palestine*, with the City of *Jerusalem*, are under the dominion of the *Turk* to this day

A Description

day, and is inhabited by some *Christians* (who make a great benefit of shewing the Sepulcher of Christ) and of late Years also, by *Moors, Arabians, Greeks, Latines, Turks, Jews*, nay, I may safely, and probably say, with People of all Nations.

The whole Land containeth Four Regions, *Idumea, Judea, Samaria*, and *Gallilee*, *Idumea*, beginneth at Mount *Cassius*; or as some will, at the Lake *Sirbon*, reaching to the Eastward of *Judea*; The Cheif Cities are *Maresa, Rhinocorura, Rapha, Antedon, Ascalon, Azotus*, and *Gaza*.

Maresa was the birth-place of the Prophet *Micha*. Neer unto this town, *Judas Machabers* overthrew

of Palestine.

overthrew *Gorgius*, *Rhinocorura*, *Rapha*, and *Atedon*, are towns of no great note. Of *Ascalon* Sir *George Sandis* writeth thus in his travels, That it is a place now of no great Reckoning, more then that the *Turk* doth keep there a garri-son : Venerable heretofore amongst the heathen for the Temple of *Dagon*, and the Birth of *Simiramis* begotten of the Goddess *Decreta*, who enflamed with the love of a certaine youth, that Sacrificed unto her, and having by him a daughter, ashamed of her Incontinency did put him away, and Exposed the Child to the desarts, and Confounded with sorrow, threw her self into a lake replenished with fish, adjoyning to the City : this *Decreta* is said to be that *Dagon* the Idol of

(a) the

A Description

the *Agrotonites* mentioned in the Scripture, which signifieth the first of sorrow: who had her Temple close by the Lake, with her Image in the figure of a Fish, excepting the Face, which resembled a woman; But the Infant nourished by Doves, which brought her Milk from the pails of the Pastures: after became the wife of *Ninus*, and Queen of *Assyria*; whereupon she was called *Semiramis*, which signifieth a dove in the *Syrian* tongue: in memorial whereof the Babylonians did bear a Dove in their Ensignes, confirmed by the Prophecie of *Jeremiah*, who foretelling of the devastation of *Judea*, Adviseeth them to flee from the sword of the dove.

Azotes, where was a Sumptuous
Temple

of Palestine.

Temple built to the Lieutenant to *Demetrius*: eight miles beyond that stands *Acharon* or *Ekron*, where *Belzebub* was worshipped, to whom *Ahaziah* sent to enquire of his health.

Lastly, *Gaza* or *Aza*, one of the five Principal Cities belonging to the Palastines (called Philistines in Scripture) *Gaza* signifieth Strong, and in the Persian, language a Treasury; So said to be called by *Cambyfes*, who Invading *Egypt*, sent thither the riches Purchased in that Warr; it was also called *Constantia* by the Emperour *Constantine*, first famous for the acts of *Sampson*, who lived about the time of the *Trojan* Warrs, whose force and fortunes are said to have given to the Poets their invention of
(a 2) *Hercules*,

A Description

Hercules; who lived not long before him: And it was afterwards famous for two Wounds there received by *Alexander* the great, and was then counted the Chief of *Syria*.

Also there lyeth *Foppa* now *Fasta*, a Famous Mart Town, and a good Haven; where *Jonah* took Ship to fly to *Tarsus*, where *Peter* Raised *Dorcas* from Death to Life, and where he lying in the House of one *Simon* a Tanner, was in a Vision, Taught the Conversion of the *Gentiles*. This City they report to have been built before the Flood. Here Reigned *Cepheus* the Son of *Phenix*, whose Daughter *Andromeda* was by *Persens* delivered from a Sea Monster, some of whose
Bones

of Palestine.

Bones the people had wont to shew to Strangers, even till the Flourishing of the *Romans*: Here lyeth *Gath* also, the Country of the huge Giant *Goliath*.

Judea is the Chiefest part of *Palastina*, and is of the same extent now, as it was when it was the Kingdome of *Judea*, and entertained the two great and Puissant Tribes of *Judea* and *Benjamin*. It lyeth between the *Midland-Sea* and *Lacus Asphaltitis*, or the *Dead-Sea*, and betwixt *Samaria* and *Idumea*: It took this name from the Tribe of *Juda*, in which lyeth the once famous City *Ferusalem*.

Besides *Ferusalem* also, there are in this Country divers o-

(a 3) ther

A Description

ther Towns and famous Cities;
as *Ferico*, *Turris Stratonis*, after-
ward named *Cesarea*; *He-
bron* formerly, now *Arbea*; al-
so *Mambre*; and *Carioth*; that is
to say, a Town of four Men,
the Birth-place of *Judas Is-
cariot*, who betrayed our Savi-
our Jesus Christ; *Emaus*, and
divers others; and Beyond
Jordan Makherus, a Town with a
strong Castle: here stood also the
Towns of *Sodom* and *Gomorah*,
which for their Sodomy and
Abomination, were utterly de-
stroyed and consumed with
Fire from Heaven; and lyes
now buried in that Cursed
Lake *Asphalites*; so named of
the *Bitumen* where it Vo-
miteth; called also the Dead-
Sea, perhaps in that it nourish-
eth

of Palestine.

eth no living Creature, or for his heavy Waters hardly to be moved with any Wind; so Extream Salt, that whatsoever is thrown thereinto, not easily Sinketh: *Vaspatian* for a tryal, causeth divers to be Cast in bound Hand and Foot, who Floted Aloft, as if Supported by some Spirit. They say, that Birds, Flying over it fall in as if Inchaned or Suffocated with the Poyson of the Ascending Vapors. *Samaria* lyeth in the Midst, between *Judea*, and *Gallilea*; the Land is so called from the Metropolis *Samaria*, Built by *Amry* King of *Israel*, and now called *Sebasta*; which Towns in it, are *Sichem*, afterwards Named *Nepolis*, *Capernaum*, *Betzaida* and *Chorazin*. (a 4) *Galilea*.

A Description

Galilea lyeth between *Mount Labanus* and *Samarina*, and is divided into upper and lower *Galilea*; Upper *Galilea* bordereth upon *Tyrus*, called otherwise *Galilea-Gentium*, or the Heathenish *Galilea*; Lower *Galilea* lyeth near unto the Lake of *Tyberius*, and to *Nazareth*: In it are the Towns of *Naim*, *Cana*, *Nazareth* and *Gadara*. The *Holy Land* is seated between two Seas, and the River *Jordan*; it hath within it many Navigable Lakes, and Meers, abounding with Fish; the River *Jordan* is called by the *Hebrews*, *Jordan*, and runneth through the Midst of this Countrey, dividing it into two Parts. *St. Jerom* Writeth that this River Springeth out of two Fountaines, not far distant

of Palestine.

stant one from the other; the one called *For*, the other *Dan*, shooting out like two Horns, which meeting together, make the Great River *Jordan*. The Chief Mountains in the Holy Land, are Mount *Hermon*, lying in the East part thereof, and Mount *Tabor* in the West, both of them being very Great and High, so that the other Hills about them, are but Armes and Branches of them: For the Mountaines *Eball*, *Betheron*, *Mispa* or *Maspha*, and *Bethel*, are reckoned under Mount *Hermon*, *Gilboa*, *Gerezin*, *Sarona*, and *Mount-Carmel* by the Sea side, are counted under Mount *Tabor*.

There are also about *Jerusalem*, Mount *Sion*, *Moriah*,
Mount

A Description

Mount *Olivet*, Mount *Calvary*, and others: Besides there are many Goodly Woods, and Forests, full of all kind of Deer, and many Wild Beasts.

In this Land, especially in about and *Jerusalem*, there were many Stately and Magnificent Buildings, as Namely *Mons Domus*, and the Castle of the *Jebusites*, into which King *David* brought the Ark of the Lord, where it remained till *Solomons* Temple was Finished. The remainders and Ruines of these Buildings, are yet to be seen to this Day; yea, it is said, that in the very Place, the Lord Christ Eat the *Pascal* Lamb with his Disciples: There are also to be seen, the Sepulchers of King *David*,

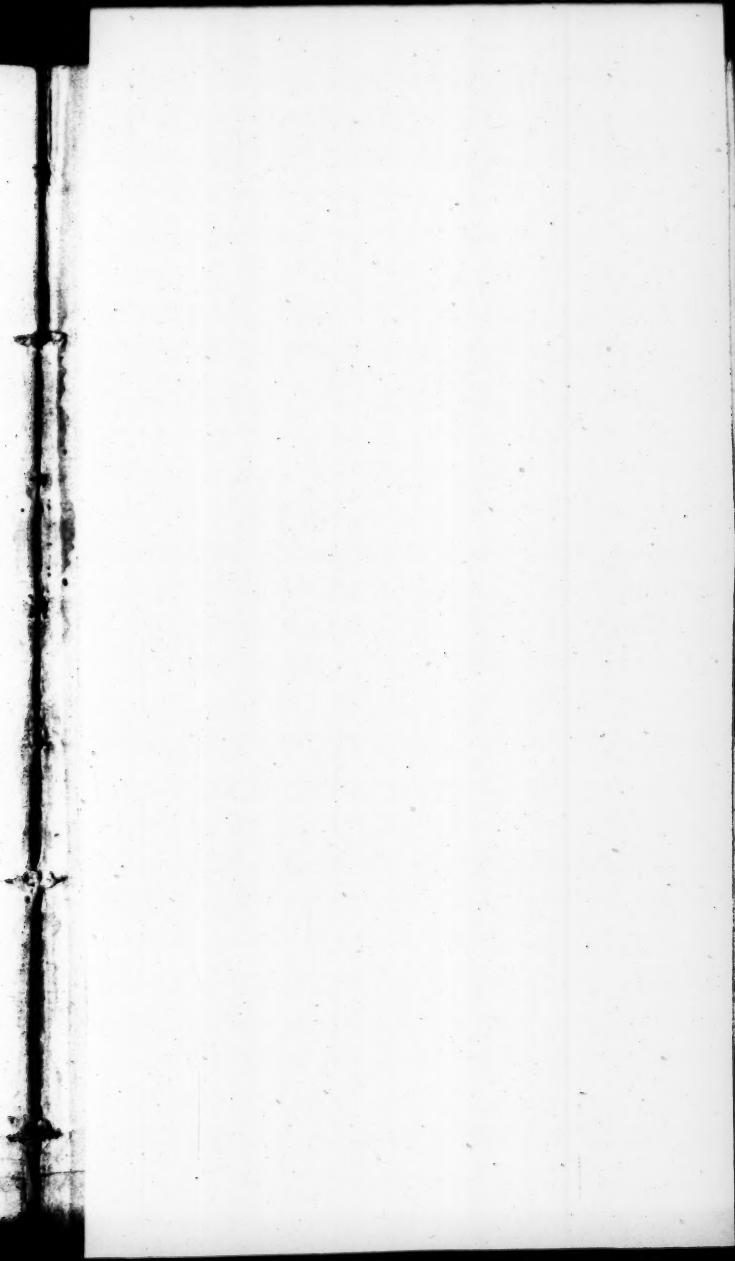
of Palestine.

David, and other Kings of *Ju-
da*; there stood also the House
of *David*, which yet retaineth
the Name of *Davids Tower*.
Upon Mount *Moriah* are yet to
be seen some remainders of
Mello. Above all, we must call
to mind the most Excellent
and Beautiful Temple of King
Solomon, upon which One Hun-
dred and Fifty Thousand Men
Wrought Seven Years continu-
ally, till it was Finished. The
Glory and Magnificency there-
of you may Read in the Scrip-
ture. The Temple of the Se-
pulcher at the first Building
was highly Reverenced by the
Christians of those parts, and
even until this Day it is much
resorted to, both by Pi'grims
from all parts of the Romish
Church,

A Description

Church, and also by divers Gentlemen of the Reformed Churches; partly for Curiosity, and partly for Antiquity of the place. It is Farmed from the *Turk*, and kept by the *Popes* Creatures; whosoever is admitted to the sight of this Sepulcher, payeth Nine Crowns to the *Turkish* Officers: so that this Tribute is worth to the Grand Seignior, Eight Thousand Duccats Yearly.

And thus much briefly for the Description of the Holy Land, or Land of Promise.



THIS CHART W
FIRST CHART
AT THE END O

RT WILL BE THE
RT APPEARING
ID OF THIS FILM.



A
JOURNEY
TO
JERUSALEM.
Aleppo.

Honoured Sir,

These serve to Accompany
an Account of my Journey
to the Holy Land,
for which I might refer
you to others, who have given a
most exact Relation of that Pil-
grimage,

B

grimage, yet according to your desires, I present you with this my Description.

Tuesday May 3. 1669. we set Sail from *Scanderoon*, with a N. E. wind on the *Margaret*, Tho. Middleton Commander, being fourteen English Men, (of the Factory of *Aleppo*) in Company; but being forced to return three times, by contrary Winds, by May 10. we arrived at *Trippoly*, whose Port is guarded with six small Castles, near the Sea, and one great Castle upon the Land; and is defended from Tempests, on the West with Islands, and on the East, with a Cape of Land; so that none but a North wind can be pre-

to Jerusalem. 3

prejudicial to Ships in this Port: the Ground is stony, which forc'd the Captains to buoy up their Cables, the ships riding in six or seven Fathom Water.

The Town is about a mile from the Marine, situated upon the shelf of a Hill, and hath one good Castle for its defence; the Town is ruinate, and there were few People to be seen, at that time, it being the time of making white Silk, most of the Peop'e being in their Gardens.

May Thirteen, after three days Treatment by the *Consul* (for *English, French and Dutch*) with extraordinary Civility; about four of the clock in the afternoon, we set forward for Mount

Lebanon, and two hours Riding from *Trippoly*, we pitched our Tent at the Village *Coffersinne*; the Inhabitants are Christians, and live in houses made of Reeds, and Covered with Bushes; and the Rode to this Village, is very good and pleasant, passing to it, through a Forrest of Olive Trees; and in the Valleys, are Gardens of Mulberries, with which they feed their Silk-Worms.

Friday *May* fourteenth, we departed from *Coffersinne*, about four of the clock in the morning, passing in a good Rode, and through Plains sowed with Wheat: about six of the Clock, we passed over several Mountains resembling Marble, if not
re-

to Jerusalem. 5

really so ; from which we had a very good Prospect of the fruitfulness of the Valleys : between these Mountains, upon the ascent of an Hill, we came to a Fountain where we break-fasted ; at seven of the clock we rose from the Fountain, and having passed a very dangerous ragged Mountain, about nine of the Clock we came to *Eden*, a small Village , and extraordinary pleasantly seated, being surrounded with Mulberries, Walnuts, and other sorts of Trees ; Walnut especially we found very common on this Mount : we went to the *Bishops* House, a most miserable ruined Cottage, where the *Bishop* coming to bid us welcome, appeared more like a

Dunghil-raker then a *Bishop*. We enquired whence this Village had its name, the *Maronites* (which generally inhabit the Mountains) say, this was the place where *Adam* committed the sin of Eating the Forbidden Fruit; but the *Bishop* told us, it was in Heaven, where there were three Trees, *Adam* being forbidden to eat of one of them which was the Fig-tree: but having eaten, he fell from Heaven, and fell among the *Cedars* (which are some two hours riding from the *Bishops* house), and there he began to till the Ground. But the *Bishop* being very Ignorant of these things, we forbear to enquire farther. The *Bishops* have great respect shewed them, every

to Jerusalem. 7

every one Kissing his Hand on their Knees bareheaded: in his House he hath a ruinate Church, with an Altar in it; and a little beyond his house, is a little Chappel, neer the head of the Rivolet that feeds his house with water, where we found many men with *Frank* names, which had continued there from the Year 1611.

Mid-day coming, the *Bishop* made what Preparation his house would afford for Dinner, killing two Kids, and a Goat, and giving us the best Wine the Mountain did afford, being a well relished Red and White Wine.

Night coming, after Supper, we kifs'd his Hand; and next

B 4 mor-

morning, we being now but twelve in Company, went to take our leave of him, and made him a present of Livers, besides something to the servants, as is usual for Pilgrims that take this Voyage; two of our Company waiting our return at *Trippoly*.

Saturday *May* the fifteenth, about five a Clock in the morning, we rose from thence, and about eight of the Clock we came to the *Cedars*; all that remain of them, being in a very small compass: We spent some time in cutting sticks, and setting our Names on the great Trees.

At this place there came to us the Captain of a Village, called *Upshara*, an hours riding from
the

to Jerusalem. 9.

the *Cadars*. In our way, as we returned; he envited us to Dinner at his Village, which we accepted of, and after dinner made him a Present; This man is a *Maronite*, and takes *Cassar* or Toll of the *Turks*, which pass that way with their Sheep and Oxen; he hath a hundred Soldiers under his Command, who are all Christian.

About two a clock we mounted, and after three hours riding, we came to a mighty deep Descent, winding in and out, which is the way to the Patriark of the *Maronites* house, called *Caunibene*; it is a very good Convent, and lies under the Rocks, they have a Bell in the Church as in *Europe*, and gee
B 5 to

to their Devotions Morning and Evening: After we had kissed the Patriarks hand, we demanded what was to be seen, and the Druggerman carried us to see *St. Marene's Grot*, of whom they recount this Story.

‘ That a *Venetian*, in the time
‘ that the *Franks* had the Coun-
‘ trey, came with his wife and
‘ and one daughter to live there;
‘ and after some years, his Wife
‘ dying, he was resolved to goe
‘ into the Covent and live a reli-
‘ gious life, and would therefore
‘ have his Daughter to leave
‘ him; but his perswasions could
‘ not prevail with her; but ra-
‘ ther than leave her Father, she
‘ would put on mans Apparrel,
‘ and live a devoted life with
‘ him

to Jerusalem.

II

‘him also; which at last (though
‘unwilling) he assented to (she
‘being young and handsom;))
‘there they lived very strictly
‘for several years; afterward
‘her Father dyed: And the lay
‘Brothers and Fathers going
‘out, as usually, to Till the
‘ground; She seldome went
‘with them, the Chief of the
‘Convent keeping her at home
‘(being much taken with such
‘a handsome young man as he
‘thought) whereupon they be-
‘gan to grumble, that *St. Mar-*
‘*rene* did not go with them;
‘so that at last, to satisfy the
‘*Fratres*, he was sent out to work
‘among them near the Village
‘*Tursa*: presently after, one of
‘the young Virgins of that Vil-
lage

'lage proving with Child, she
 'came to the Convent, and laid
 'it to the charge of St. *Marrena*;
 'who was thereupon presently
 'excommunicated, and lived a
 'Religious life in the Grot neer
 'the Convent, for the space of 7
 'years; and being then again ad-
 'mitted into the Covent, & still
 'continuing to live a very strict
 'Life, he at length dyed; and
 'the Fathers coming according
 'to their Custome, to Anoint
 'the Body, found that he was
 'a Woman; whereupon they
 'began to Cross themselves,
 'and to beg Pardon for Ex-
 'communicating her; and have
 'built an Altar in the Grot, and
 'call it by the Name of St. *Mar-*
rena; as they have also in se-
 veral

to Jerusalem. 13

veral Grots thereabouts, in remembrance of the Religious Relicks of those that dwelt therein; and when they carry any body to see them, they presently fall down to Prayers.

About a League from the Convent, are two *French-men* that live a Hermits life, having Bread and Wine allowed them by the Patriark: Night comming on, we went to Supper with the Patriark, the Bishop of *Aleppo*, and two other Bishops, they having provided what the Place afforded; At Supper they brought out a great Glass, which held neer two Quarts, with which the Old Man soon made himself

self merry, it being their Custom to drink freely; He telling us, that that Glass had belonged to the Convent more than one hundred Years, and that the *Turks* coming once to Ransack the Convent, seeing this Glass, told one of the *Fratres*, if he could drink off that full of pure Wine, he would save the Convent; which one of them doing, the *Turks* went away admiring what sort of People they were.

May sixteen, We took our leave of the Patriark, and presented him with some Livers, as also to the poor *Fratres*, and other People that belonged to the Convent, and so took our Journey to *Trippoly*, having had

a fair review of those Mountains, and the Countrey adjacent, which is over-spread with many fair Villages, and hath many fruitful Vallyes sown with Corn, and great quantity of Mulberry Gardens; it being the general imployment of the Inhabitants to make Silk.

We Return to *Trippoly* to the Consuls House that Night, where after two dayes repose, and having been extraordinary well Treated, we took our leave of the Consul.

May, eighteen, about midnight, we set sail for *Foppa*, with a good Wind; in the Morning we came in sight of *Cape-Blanco*, where the wind proving
con-

contrary, we were forced to beat up and down for two days, before we could weather the Cape the wind coming good, we weatherd the Cape, and came in sight of *Cape-Carmel*, which two Capes make the Bay of *Aerica*, on which there is a Convent of white Friers, and there they shewd us *Elifhas* Tomb. And three or four hours Sail further, we came in sight of *Cesarea*, now Ruinate, and inhabited by a Company of Savage *Arabs*.

May twenty three, we Arrived at *Joppa*, which hath no harbour to defend Ships from Storms, but hath very good ground to Anchor in, about ten Fathom Water: It is a poor Town,

to Jerusalem. 17

Town, and hath one Castle to defend those ships that come in close to the Shore; the cheif Trade thereof, is Pot-ashes for Soap, and a few Cottons, and Cotton-Yarn, which the *Franks* bring from thence.

May twenty four, We Arrived at *Ramah*, which is a pleasant Village; the great Trade of the Inhabitants is in Fil-lado's; the People are poor, and the livelyhood of the Women is to Spin that Commodity: We were Treated there at the Convent, till a Messenger was dispatched to the Convent at *Jerusalem*, for our Admittance to pass thither, because of some extravagant Stories that flew abroad, of the Plague raging
in

in the place from whence we came: our messenger returned back that night.

May the twenty fifth, in the morning, we mounted to take our Journey for *Ferusalem*, and baited at *St. Feroms* Church about twelve of the Clock, to Eat what small provisions we had with us: and the heat of the Day being passed, we proceeded on our Journey; and about four of the Clock in the afternoon we Arrived at *Ferusalem*, at *Joppa* Gate; where we tarried till the Druggerman of the Convent went to the *Caddy* for Licence for us to enter the City; which having obtained, and delivering up our Swords, and what other Armes we had,

to

to be carried to the Convent; we entred the City on Foot, and were conducted by the Durggerman to the *Latines* Convent, with two or three Fathers Accompanying us; we found them at their Devotions, and afterwards we all went into the Father *Guardians* Chamber, who imbraced us, and bid us welcome; We were carried to our Lodgings, and the Father Procurator came to us, and passed a Complement on us, bringing two or three bottles of the best Wine, and desiring us to call for what we wanted; this was our first Entertainment.

But I should have given you an Account that our Druggerman,

man, *Mallinis Salley* by name, who conducted us from *Foppa*, through the Mountains up to *Ferusalem*, was formerly a Robber himself, and could therefore the better carry us through the *Arabs*, who molest those Mountaines and live all upon Purchase; he was a *Greek* by Nation and Religion.

Now to our further Entertainment at *Ferusalem*; the next morning Father *Tomaso*, a Lay-brother, one mighty serious, and Religious in their way, came to our Chamber with Milk, Wine and Fruit, (with a Blessing in his Mouth) the season being very hot: and about twelve of the Clock we went to Dinner, two or three
Lay

Lay Brothers attending at the Hall door, with a Bafon and Ewer for us to wash; and then entring the Hall, the Fathers stood all on one side near one another, saying Grace in Latin, and then singing the Lords Prayer altogether; and afterward bowing toward the Picture of our Saviour 'at Supper with his Apostles, which is placed over the *Guardians* Head, adorned with Silver Crosses about it, &c.

The *Guardian* hath his Table alone in the middle of the Room, and two long Tables stand of each side, one for the Pilgrims, and the other for the Fathers; after they had kifs'd the ground, we all fate down, and had every

ry one his alorment brought in a little dish, of which we never wanted three or four Courses of several sorts of Meat: our Wine, Water, and Fruit, was set ready for us; the Wine was about a Quart, the Water something less, which was the allowance of two men, and had two Glasses belonging to it: about the middle of Dinner, the *Frater* came, and changed our Water, that it might drink the fresher.

Dinner being ended, the Father - *Guardian* knocks, and the *Fraters* rise and kneel with their Faces toward the Picture of our Saviour with his Disciples at Supper, and mumbling something to themselves, they kiss
the

the ground, and then begin to take away; one taking away the Dishes, another the Knives, every one having his appointment, and then give Thanks in the same manner as before Dinner; then washing at the door, they go into the Church to Prayer, for a quarter of an hour; this they do daily, rising always early, and in the Night also, to go to Mass.

At this time there were two or three Christians come from *Bethlehem*, whose art is to make the Figure of our Saviours Sepulcher, or what Holy Story you please, upon your Arm; they make it of a blew colour, and it is done by the continual pricking of your Arm with
two

Needles; they began presently to go to work on some of us, and having presented us the Patterns of abundance of Prints, every one took his Fancy.

The next day, *May* twenty seven, we all agreed to goe into the Temple, and about four a Clock in the afternoon we went: There are about ten or twelve Fathers that live there continually, and have their Church there: The door is sealed with the *Caddys* Seal, and when any man goes in, he pays fourteen Livers; we being entered the Temple, the Fathers came and Saluted us, and conducted us to their Lodgings; where after we had been about
an

an hour, they prepared to go in Proceſſion to all the holy places, preſenting us every one a Book of Holy Songs, for every place in *Latin*.

And ſo we ſet out, the Fathers being dreſſed in white Surplices; and the *Cheif* among them with Cloth of Silver over his Surplice, with two more dreſſed in the like Garb to lead him: there was a great Silver Croſs carried before him, with the Picture of our Saviour Crucified upon it, and two men going on each ſide of it, with Incenſe Pots, to perfume every Holy Place, that we came to. And ſo we went to theſe places following:

- I To the Pillar to which our
C Saviour

Saviour was bound when he was scourged.

2 To the Prison, wherein our Saviour was put.

3 To the place where the Soldiers divided our Saviours Garments.

4 The place where *St. Helena* found our Saviours Cross.

5 The Pillar to which our Saviour was bound when he was Crowned with Thorns.

6 To *Mount Galvary*, where he was Crucified.

7 The place where our Saviour was Nayled to the Cross.

8 To the place where he was Anointed.

9 To the Sepulcher of Christ.

10 To the place where our Saviour appeared to *Mary Magdalen* in the shape of a Gardiner.

11 To

to Jerusalem. 27

II To the Chappel of the *Virgin Mary*, where our Saviour first appeared to her after his Resurrection.

I might give you a particular description of the Adornment of these Places; but to be short, every one have Lamps burning at them; some are paved with Marble, others are hung with Pictures; the place where our Saviour was laid down to be nailed to the Cross, is paved with Marble; the place where he was Crucified, is paved with Marble also; but in the exact place where the Cross stood, the Marble is covered over with Silver, with Silver Lamps, and wax Candles continually burning; and our Sa-

C 2

viour

viour Crucified standing on it : the Sepulcher also is covered with Marble, with Silver Lamps continually burning on it, so hath the Anointing stone: you must go into the sepulcher barefoot, as also on *Mount Calvary*.

Here are all sorts of Christians have their Churches: The *Greeks* have the best, the *Latins*, the the *Armenians*, the *Coptys*, and the *Syrians*, have each of them Churches here.

The *Greeks* and *Latines* are the two powerful Religions in the Temple, and with great Sums of money, and the credit they have at *Stambul* or *Constantinople*, they continually buy these Holy Places out of one anothers Hands; the other Parties are Poor, and are therefore squeez'd into a small part
of

to Jerusalem. 29

of the Temple; The *Latines* that offered ten thousand Livers, for a peice of the Cross, which the *Greeks* bought out of their hands.

These Religious People bear little respect one to another, speaking very basely each of other.

After our Procession, we went to veiw all the places and Churches again; the *Greeks* have a place in the middle of their Church, which they say, is the middle of the World: they have another place by the Prison of Christ, with two holes to put the Feet in: there is also a narrow Passage between two Pillars, which is in imitation of the straightness of the Path to Heaven, which the

Greeks Creep through.

In the Church of the *Syrians*, is the intended Sepulcher of *Joseph of Arimathea*, and *Nicodemus*: and near the Anointing Stone, is a Tomb, where *Godfrey*, and *Baldwin*, Kings of *Jerusalem*, are Buried. And in the same place is the Rent of the Rock, which begins above, near the place where our Saviour was Crucified; and in that Rent, they say *Adams* Head was found, when our Saviour gave up the Ghost. Thus having seen the Temple, we return'd to the Convent.

May the twenty eight, we went out of the City at *Damascus* Gate, and turning on the right Hand, we came to one of the Fish-ponds, belonging to the old

to Jerusalem. 31

old City and a quarter of a Mile further, You come to the Groe where *Jeremiah* Lived, when he Wrote his Lamentations; on the left Hand in the entrance, is a Ledge in the Rock, about a Story High, where they say *Jeremiah* Slept; and below over against the Door, is a hole intended for his Sepulcher; and passing through a Ruinate Door, you come into the Yard, where his Well is, being a very good Spring of sweet Water; there you pay one Liver; afterwards passing along the side of a Mountain, that lies level with the City, a little beyond *Jeremiahs* Tomb, we came to the Sepulcher of the Kings; the entrance into the first Room, was so small and low, that we

were forced to creep in, in which there were seven Sepulchers cut out of the Rock: in the second Room, there were eight Sepulchers more; and in the third Room twenty six more; and many more in several other Rooms: One of the Rooms hath a Dore of Stone, which is Cut out of the Rock, and shuts and opens as a Door with Hinges; this Door belongs to the Room, wherein *Jehosaphat* was Buried, his Coffin is of Stone with a Cover to it, and is very neatly Wrote on the sides with Flowers, as several of them are also in the first Room, but they know not what Kings they are; there is also one other Chamber into which we crept; so that there
are

to Jerusalem. 33

are in all, forty two Burying-Places under ground, to which there is but one door to enter, all adorned with Admirable Workmanship; which I being unskilled in, am unfit to express in proper Terms: and so we return to the Convent, entering the City at the same Gate.

May the Twenty-ninth, we reposed, some of our Company being a Marking.

May Thirty, we took Horse to go for *Bethlehem*, and went out at the West-Gate called *Joppa-Gate*, and turning on the left hand, and taking the lower Path, we passed along the Road that the *Virgin Mary* brought our Saviour, when She came to offer him at the

Temple; and half a mile from the City is the place where the Tree *Tirabintha* grew, which the *Virgin Mary* sat under to give him Suck; but the Tree being Cut down, the place is incompassed with a Wall.

On the left hand you see *Dauids* House, where he was when he spied *Bathsheba* Washing her self; on the right Hand a little out of the Road, is old *Simeons* House and *Elias* House; and a quarter of a Mile further you come to a Well, where the Wise Men first saw the Star; a little further is the ground where the Reapers were at work, when *Habbakuk* comming to bring them Meat, the Angel took him up by the hair of the Head, and carried him

into *Babylon* to *Daniel* in the Lions Den: afterward we saw *Jacobs* House; and a hill like a Sugar Loaf: where the *Franks* remained forty Years, after they were driven out of *Jerusalem*; next is a Monastery of Monks of the order of *St. Tavera Paula Romana*, who when they dye, are Buryed at the Convent in *Bethlehem*.

A Mile further is the place where the Angels appeared to the Shepherds, and sayd, *Gloria in excelsis, &c.* when our Saviour was Born, where there hath been a Convent; but now there only remaines an Arched Vault, where we paid Money to the *Arabs*; who when they espy any *Franks* going thither, Ride post before to take Possession of

of the place, and get something from them; A quarter of a Mile from hence, in the way to *Solomons* Cisterns, is the Village of the Shepherds, on the backpart whereof is a Well, of which they say, the Virgin *Mary* desired to Drink; but the Inhabitants denying to draw her any Water, it presently Overflowed for her to Drink: a little way from this Village, is *Josephs* House; and a little after, we came to *Solomons* Garden lying shelving: At the bottom of them is the Road from *Gran Csiro*, and round the Top passes the Aqueduct, which feeds *Jernsalem* with Water; (from thence we saw *Tekoa* standing on a high Hill) the water

ter comes from the Fountains which feed *Solomons* Cisterns; passing a Mile along by the Aqueduct, we came to *Solomons* Cisterns, which are Three; the first had no Water in it, and might be about two hundred and fifty Yards long, and sixty Yards broad, and of a great depth; the second, it had little Water, and was something less in Compass; the third was full of Water and as big as the first: they run one into another, and are fed by the Spring that feeds the City.

The Fathers say, that they were made to Swim in, they being built with steps for a Man to goe down, but they seem rather to be intended for a reserve of Water for the City
OF

or the Gardens, they having passage to both; neer the Gardens, there is an ill-contrived Castle, where a few Villains inhabit, to whom we paid one Liver *per* Man for leave to goe into the Grot; where the Springs are that feed the City, and the Cisterns; the Grot is large, and hath three Springs in it, and a large passage cut through the Rock, toward the Cisterns, passable by a Man, but we went not to the end of it.

We mounted our Horses to proceed on our Journy, leaving the Castle on the Right Hand, and at a distance we saw St. Georges Church, where the Fathers say, the Chaines remain wherewith St. George was bound, which
will

to Jerusalem. 39

will presently cure a Mad-man if he bound therewith.

After an hour and a halfe Riding, we came neer to *Beth-lehem*, where passing through a narrow Lane, the Guard consisting of four or five Musquetiers, received five Livers of every one of us, and our Druggerman that went with us, received three: and arriving at the Convent, we payd one for our entrance; and after our being welcomed by the Fathers, we took our repose till five of the Clock in the Evening; and then we prepared to goe in Procession to the Holy Places in the same manner as we did at the Temple in *Jerusalem*; the Places we Visited were these:

I The

A Journey

1 The Place where our Saviour was Born.

2 The Tomb of St. *Joseph* to whom the Virgin *Mary* was espoused.

3 St. *Innocents* Tomb.

4 The place where St. *Ferom* lived, when he translated the Bible into *Latin*.

5 St. *Feroms* Praying place.

6 St *Feroms* Tomb.

7 St *Pauls* Tomb.

8 St. *Eustachias* her Daughter.

9 The Sepulcher of St. *Eusebius*, Abbot of *Bethlehem*.

10 We return to the Chapel of St *Catherena*, which they say was built by St. *Paula*.

Next is the great Church without the Convent, which hath forty eight Pillars of Marble

to Jerusalem. 41

Marble about three Yards long, all in one Peice.

At Evening we went to visit the place of our Saviours Birth, which formerly belonged to the *Latins*, till the *Greeks* bought it out of their Hands; so that now the *Latins*, when they goe their Proceſſion, Pray at that Door by which they formerly entered.

The *Precipior* hath two Doors, one exactly over againſt the other, which are well Lined with Carved Iron, and ſtrengthened with Iron Spikes: We went in Bare-foot, on the Right hand in the entrance, is the place they ſay where our Saviour was Born, which is Lined with Marble; and in the midle of the Room there is a little place covered with

with Silver, by which they set a Dish to receive your Charity: On the left Hand is the Manger where the Virgin *Mary* laid our Saviour; which is Lined with Marble; and at the end of the Manger on the Right Hand, is the Picture of *St. Jerom* naturally in the Marble, which the Fathers esteem as a Miracle.

Over against this Manger, is the place where the three Wise Men stood, when they came to Worship our Saviour: and at the further end of this place in a corner, is a hole made up with Marble, wherein they say, the Virgin *Mary* put the Water, when she had washed her hands: Over which a Lamp Burns continually: and there are also a great many Lamps
bur-

to Jerusalem. 43

burning in the other Places. Over this *Precipio*, in the great Church, is the Altar of Circumcision, where our Saviour was Circumcised.

We having seen what was Rare at *Bethlem*, May thirty One, early in the Morning, we Rose to proceed in our Journey, in which we saw these Places following.

1 The Grot where the Virgin *Mary* hid her self, when she was Warned to Fly into *Egypt*, & her Milk running out of her Breasts there, made the Earth turn White; which Earth the Catholicks do very much esteem.

2 *Dauids* Cisterns.

3 The Grot wherein the Virgin *Mary* and *Ioseph* lived, before

fore they could get a House.

4 The Tomb of *Rachel*, *Jacobs* Wife, which the *Turks* do also much esteem.

5 The Feild of *Sennacharib*, where the Angel of the Lord flew in one Night, One hundred eighty 5000. of the *Syrians*; in this place is a Village, which is called *Botechelle*, where the Fathers affirm, no *Turk* can live.

6 The place where the Pillars of the Convent of *Ramath* were built.

7 The Vinyard from whence the Spyes of the Land of *Canaan* took the Cluster of Grapes, to show the fruitfulness of the Land; there is also the Fountain, where *Philip* Baptized the Queen of *Sheba's* Eunuch.

9 The Desarts of *John Baptist*

tist; and after an hours Riding, we came to *John Baptists* Fountain, where was his Chamber; and a Rock, wherein there was a place cut out like a bench for his Bed; to break off any bit of this Rock, is Worthy excommunication.

10 *Zacharias* House, where the Virgin *Mary* came to salute her Couzen *Elizabeth*; for the Angel that told her she should conceive, told her also, that her Couzen was with Child; and upon her Salutation, the Child leaped in the Womb: Near this House is a Fountain with two Cisterns which is called *Elizabeths* Fountain.

11 There is a Stone where *John Baptist* Preached, which the Fathers say, the *Turks* have endeavoured to break in peices but could not.

12 The

12 The place where *John Baptist* was Born, now a Stable; but formerly a Church, where the Fathers upon *John Baptists* day carry their Organs thither, and Adorn the Place for their Prayers.

13 The Tombs of the *Maccabees*, which we saw at a distance, and being ruinated, appear as so many Arches.

14 We passed by a Village, where the Men are all *Turks*, and the Women *Christians*; for the People being poor, the *Turks* were very severe with them for their *Harach*; who not being able to pay all at once, turned *Turks*, &c.

15 We came to the Mountain *Crupil*, where part of the Wood whereof our Saviours Cross was made,

made, was cut down, and over the place where they say the Tree stood, from which it was cut, there is a stately Church, which is in the Possession of the *Greeks*; the just place where the Tree grew is inlayd with Silver, by which they set a Dish for your Charity: the Flore of this Church is well Wrought with *Mosaick* Work, and painted with Scripture Stories; and instead of a Bell, they knock upon a board, that hangs up, which sounds somewhat like a Bell.

And now we goe forward to the Convent at *Jerusalem*, passing by Mount *Gihon*, where *Solomon* was Anointed King; and about night we came to our Lodgings, having made two days

days journey to see the Holy Places, and Traverse the Mountains of *Judea*; we slept very well that night, but still we have more Pilgrimages.

June 1. We lay still to recover our selves of our *Bethlem* Journey, but Father *Tomasa* out of his Zeal, is very importunate with us to be walking to see other places, which is very Meritorious in the *Roman* Church; and had we been of their Religion, it had been impossible to have mist Heaven; for we had received indulgences for all our Lives; which fancy I wish doth not deceive too many.

June the second, We began to search for the Holy places, which are these following.

I The Immolation of *Isaac*
neer

to Jerusalem. 49

near the Temple, called Mount *Morea*, which place is inlay'd with Silver, and a dish set by for your Offering.

Secondly, *Peters* Prison, still made a Prison by the *Turks*: at the further end of which, is a hole in the Wall, where they say the Chain was fastened, with which St. *Peter* was Chained; little remembring, how often *Jerusalem* hath been destroyed, and the Stones of that Old Wall, are now probably as far under Ground, as these are above.

Thirdly, The Monastery of the Knights of *Malta*; a very fair building, one Room whereof hath several Partitions for Beds, with a hole in the middle, that if any of them are
D Sick

Sick or Fluxitive, they are layd there; to which the Water, (being Bad) and the Air unwholesome, doth very much incline them.

Fourthly, *Solomons* Temple; which, if any *Christian* goe into, or but up the stairs, he must Turn *Turk*, or be burnt: The Rarity of which I shall give you an Account of, when I come to a Prospect.

Fifthly, *St. Helena's* Hospital, where there are seven great Caldrons, in which the used to have Provisions dressed for the Poor, where we pay one Liver for entrance.

Sixthly, the *Judgement* Gate, at which our Saviour was brought in: and some distance from the Gate, is the place where

to Jerusalem. 51

where he was Condemned.

Seventhly, The *Dolorous Way*, which is the way that Christ went, when he went to be Crucified; and in the way is the House of St. *Veronica*, who gave our Saviour a Napkin to wipe his Face, as he passed by: there is also *Lazarus's* House, and the House of the *Rich Glutton*; and the place where our Saviour Fainted as they say, and *Simon* took up the Cross; and neer that, is the Church, where the Virgin *Mary* stood to see him pass by, and Swounding with Grief; now called the Virgin *Maries* Church.

Eighthly, *Herods* Palace, now ruined, and is now the *Basha's Seraglio*; in one Room

D 2 is

is the place where they Clothed our Saviour with Purple.

Ninethly, *Pilates* House, where they shew the place, where our Saviour was Crowned with Thorns, and the Pillar to which he was bound, which was brought from thence, and put into the Temple: next, we enter the Hall, where *Pilate* Washed his Hands, & declared himself Innocent of our Saviours Blood: out of which place we had a fair Prospect of *Solomons* Temple; which is built within the middle of a spacious Yard very well Paved; there are several Arches, good Walks, and Buildings about it: the Temple is Wrought with *Mosaick* Work, and by the *Turks* report, is very Rich within, it being one of their *Mosques*; and though they have a half Moon

Moon upon all their Temples or *Mosques*, yet this only hath a Cross through the middle: The Fathers reporting it would not stand till the Cross was made.

Tenthly, The place where Christ was Scourged, which is now a Shop for Linnen Cloth; but the Pillar to which our Saviour was bound, is brought from thence, and put into the Temple.

Eleventhly, The House of *Annas*, where our Saviour being carried along with great Violence down a steep place, to prevent falling, he layd hold of the corner of a Wall, where there is a place, in one of the Stones, fit for a Mans Hand, which the Fathers ac-

Account a great Miracle.

Twelfthly, *Simon* the Phari-
sees House, where there is a
Stone, with the print of a
Foot, which they say our Sa-
viour made, when he stood
to pardon *Mary Magdalen* her
Sins: The Fathers say, the
Turks have endeavoured several
times to remove this Stone,
but still it comes into the same
place again.

Thirteenth, The House of
Foakim, and *Anna*: a fair high
Building; and down in an un-
der Room, cut out of the
Rock, is the place where they
say, The Virgin *Mary* was
Born.

Fourteenth, The Pool of *Be-
thesda*, where the Sick lay to
be healed; the Angel com-
ming

to Jerusalem. 55

ming Yearly to Trouble the Water, and he that entred in first, was healed; but it is now dry, and half filled with Earth.

Fifteenth, *St. Stephens Gate*, and a little out of the City, is the place where *Stephen* was Stoned: and the Fathers would have you to fancy, that there is the print of his Hands, Face, and Knees, when he fell down.

Sixteenth, The Vally of *Jehosaphat*, which is at the bottom of the Hill, between the the Mountain on which *Jerusalem* stands, and *Mount Olivet*.

Seventeenth, The Place where the *Virgin Mary* is Buried; where going down a great many stone steps, you come

D 4 into

into a large Vault, where all the *Christians* have their Altars apart, all being of several Opinions, and the *Turks*, and *Christians*, do both burn Lamps, over her Grave; here we pay One Liver for entrance; and Forty eight Stone Steps upward, is *Josephs* Tomb; and over against that, are the Tombs of *Joakim* and *Anna*.

Eighteenth, The place where Christ sweat Bloud, and the Angel appeared to Comfort him, is neer the bottom of *Maunt Olivet*.

Nineteenth, The Place where our Saviour Prayed, that *This Cup might pass from him*; and neer that place, is the Rock on which his Disciples sate, when.

to Jerusalem. 57

when he went to Prayer, between which two places he was taken, it is now bordering on the Garden of *Gethsemena*, but might formerly have been part of the Garden, and is on the Ascent of the *Mount of Olivet*; where the Multitude going to Carry our Saviour away, *Peter* smote off *Malcus* his Ear, in the way to the City.

Twentyeth, The Place where they say the Virgin *Mary* Prayed for St. *Stephen*, while he was Stoning.

Twenty first, The place where Christ Wept over *Jerusalem*; it is almost at the Top of *Mount Olivet*.

Twenty second, The Place our Saviour Ascended into Heaven, having as they say, left

the Print of his Foot on a Stone: it hath now a Chapel built over it, with fourteen Marble Pillars round it; it is at the top of Mount *Olivet*; and a little way off, is the Place where the Men of *Gallilee* stood, when the Angel asked them, *Why stand ye Gazing up?*

Twenty third, The Place is shewed us, where the Angel told the Virgin, she should be Raysted in three Days.

Twenty fourth, *Pelagius* his Grot; from whence we saw *Bethpage*, where the Asses Colt was tied.

Twenty fifth, The Tree under which our Saviour stood, when he Preached the Judgment Sermon.

Twen-

to Jerusalem. 59

Twenty sixth, The place where he made the Lords Prayer.

Twenty seventh, The Place where the Apostles made the Creed; being a Grot of twelve Arches.

Twenty Eight, The Sepulchers of the Prophets, being Forty seven in Number, cut out of the Rock; and entring in at a Door, we came into a large Grot, where there were several places to cut out, fit to contain a Coffin: here we paid one Liver.

Twenty Nineth, The Tree where Judas Hanged himself.

The Thirtyeth, The Sepulcher which *Jehosaphat* intended for himself; but being a King, he was buried in the Sepulcher, of the Kings. Thir-

Thirty One, *Absoloms* Pillar or Sepulcher, which is cut out of the Rock, and about the bigness of a small Chamber, with Pillars cut out round about; so that it stands like a Room built for some single Person: it is of a good Height, and hath some Carving about it.

Thirty Two, They say hereby is the Print of Christs Feet; for when he was Carried to *Jerusalem*, he stopped at the Brook *Cedron*, and desired to Drink: This Brook is now but a small Channel, and had no Water in it, when we were there; but in the Winter time, the Water comes down from the Hills, and makes a small Current.

Thirty Three, Next is the place

to Jerusalem. 61

Place where Saint *James* hid himself three Days, and three Nights; it is a place cut out of the Rock, which must needs have been made for a dwelling place; neer this is the Sepulcher of *Zacharias* the Son of *Barachias*, cut out of the Rock.

Thirty four, On the side of the Hill, on which *Solomon* Worshipped *Molock*, are Chambers cut out of the Rock, which they say was the place, wherein the Three Hundred Wives, and One Thousand Concubines of *Solomon* were kept.

Thirty Five, The Fountain of the Virgin *Mary*, which you goe down to by Stone Steps; the Water whereof is so Sweet, that were a Man blindfolded, he

he could not think it to be any thing but Milk and Water.

Thirty Six, The Place where the Prophet *Isaiah* was Sawn Afunder: his Sepulcher is under a Rock neer the same Place.

Thirty Seven, The Fountain of *Siloa*, by which is a Cistern, wherein formerly the Pilgrims used to Wash, but it is now Ruined, and filled with Stones and Mud, yet it is Water still accounted good for the Eye-Sight; and near this is *Golgotha*.

Thirty Eight, And near this Place, in a bottom, is a Well, wherein they say *Nebemiah* hid the Holy Fire, when the Children of *Israel* were carried
Cap-

to Jerusalem. 63

Captive; and when they returned Forty Years after, they say they found the same Fire in the Well.

Thirty Nine, Ascending up the Mount, we came to the Tombs of *Annas* and *Caiphas*.

Forty, And near it is the Place where the Apostles hid themselves; where entring a streight passage, we came into a Room under Ground, out of which there goe several holes, wherein they say, the *Apostles* Lay.

Forty One, We then came to *Aceldama*, a Grot, which is now held by the *Armenians* for a Burying Place: it is said, the Earth thereof, will consume the Body of a Man, in Forty Eight

Eight Hours: there are several Vents on the Top to let out the smell: We went down under a Rock, to a place where we could look into it, and we there saw the form of a Man entire, they being only layd in, but not Covered with Earth.

Forty Second, We came to the Fountain of *Bersheba*, which is at the bottom of Mount *Sion*, in which there is now but little Water, we being forced to tarry a quarter of an hour for one Draught.

Having now seen all that was Remarkable in these Parts, we made toward the Convent, having got a great deal of Credit with Father *Tomas*; that we should be such Zealous Pilgrims.

to Jerusalem. 65

grims, as to walk from five a Clock in the Morning till Mid-day; but he to encourage us, would still be formost; and told us always, there was some place more worth our seeing, then any we had seen before: and though he was an old man, and the Weather hot, yet at the going up of a Hill, he would run, that he might be foremost: and gave us all the good Words that could be, to encourage us Protestants, who never hoped or thought, that we Merited any thing by it: but at length we came to the Convent again, and being well weary, every one retired to his Lodings.

June Third, we repose at the Convent; after Dinner, one
of

the Fathers came and told us, that the Father *Guardian* would wash our Feet; which Honour we accounted too great for us, and desired to be excused: but we were forced to comply with the Orders of the Convent; The Bason, which was as big as a Tub, was placed by a Chair; there were Rose-Leaves and Herbs put into the Water; the Fathers all stood in a Row, Singing Godly Hymns; we sat down, and the Father *Guardian* wrapt a Towel about our Knees, to keep our Cloths from Water; then they began to scrub our Leggs and Feet, (being Masters of their Art) there were two *Fratres* attending, one on one Leg, and another on the other; having first dry-

to Jerusalem. 67

dryed the left Foot, the *Frater* kisses it, and puts on our Slipper; then he dryes the Right Foot, and wraps the Towel about the Sole of the Foot, and setting it on his Knee, and covers the Toes with his Hand, and then come all the *Fratres*, and Kisses it; this being done, he gives us a little Candle, in taking of which, we kiss his Hand, and so rise and stand by, till all our Company are Washed in like manner. Then went we in Proceſſion, round their Chappel, they ſaying ſeveral Prayers, at their three Altars, and ſo we return to our Chambers.

June the Fourth, After Dinner, we went into the Kitchen, where we found
all

all the Fathers, with Napkins before them, washing the Dishes, every one taking his part, even to the Father *Guardian* himself; some were cleaning, some handing away; but all the while, with one Consent, they say some Prayer: it seeming to be their endeavour, that all that they do, may be done to the Glory of God; this being done, they goe all to the Chappel to Prayers, and you shall never see the Chappel, without some of them at Prayers; yea, and two or three times in the Night they Rise to Prayers.

On Whitsunday, the Chappel was Adorned something Extraordinarily, and there was a very Rich Canopy, set on the
the

to Jerusalem. 69

the Right Hand of the high Altar, for the Father *Guardian* to sit under; when the Prayers began, the Father *Guardian* came into the Chappel, and sat under this Canopy: There were three or foure Fathers Drest in Cloth of Silver, much after the manner of a Herald; two whereof attend on each side of the *Guardian*, and two stand over against him.

Then they began to dress the Father *Guardian* in his Festival Robes, and having read two or three Lines, they put a peice of Linnen laced about this Neck, and then his Surplice, Reading still between every Robe that was put on. Then they cover him with a Garment of Rich Sattin, and Cloth of Silver; the two that

that stand over against him, bowing at some words. His body being thus drest, the two Fathers, put a Myter upon his head, doing it with all the Respect Imaginable ; after a short Prayer, they take the *Father-Guardian* by the hand, and lead him to the Altar, he standing in the middle of the four Fathers, adorned as aforesaid ; the other Fathers have their Surplices on, and the Organs go ; then making a short Prayer at the Altar, they lead the *Gardian* to his place again ; and after a little reading, they take off his Myter, and he sits bare till the Prayer be done : then they put on another Myter ; the first was of Cloth of Silver, and the second was of Cloth of Gold

to Jerusalem. 71

Gold, set full of Rubies, and Diamonds, and other sorts of Stones; they afterward took off that also, and put on a third Myter, which was of Cloth of Gold, something differing in shape, from the others.

The Guardian being led, to and from the Altar, a great while, at length, when they came to read that place, where the Holy Ghost came down upon the Apostles, assembled together, there was a Father upon the Terrass, appointed to throw down a white Pidgeon drest up with Ribbons, in imitation of the Holy Ghost, but he met with some difficulty; for the window was so fast shut that he could not open it a great while, so that we had like to have

have gone away without their Holy Ghost: but this difficulty being overcome, he made the Dove descend among us; which being done, after a Prayer, they began to undress the Father *Guardian* again, reading all the while his Robes were taking off; and so that days service was done.

Now we began to think of going to the Dead Seas, and the River Jordan, we therefore demanded what our expence would be, the Fathers say, twenty five Livers, but we all agreed not to give above twenty; The Fathers sent our resolution to the *Bassa*, and he return'd us this answer, That if we would goe, we should pay twenty two Livers; and if we would not, he

to Jerusalem. 73

he would have ten Livers a man; we thinking our selves under his command, and not willing to embroyl the Convent, for they are to bare all damages, as they have done for several; but thanks be to God, none hapned in our time.

We all resolved to goe, except Mr. *T. H.* and one Englishman more, and a Dutchman, not thinking the *Bashaw* had been in earnest; but because they went not, they were forced to pay ten Livers for nothing; we then came to *Bethany*, now a small Village, where entring into a Grot under ground, we saw a Tomb, from whence they say our Saviour raysed *Lazarus*, after he had been dead so many dayes; here we had the

E

Bashaw's

Bashaws guard to wait upon us, for fear of the *Arabs*, who are on the other side *Jordan* in the land of *Moab*; who doe often make incursions, and have sharp disputes, at the end of the Lance, with those that live on this side, in the land of Promise; The *Bashaw* pretended, that he must send fifty men with us, but it proved but fourteen or sixteen,

Having reposed a little on the ground, about nine of the clock at night, we mounted our Horses, and passing through the turning and winding of the Mountains, we came in the Morning to the foot of the *Quarantine* Mountain, where we dismounted; and making the cold earth our bed, we slept
two

to Jerusalem. 75

two or three hours, having our horses made fast to our hands, and the Sun rising, we rose also, and walked to *Elisha's* Fountain, a stones throw off; and before the Sun was too hot, we Mounted our Horses at the foot of the Mountain, and so began to ascend, it being very steep; having ascended a great height, we came to the place where they say, our Saviour slept, when he Fasted Forty days; and from that the Mountain received its name; this place is neer the height of the Mountaine, but the passage to the top, is Known only to the *Arabs*; here is a Church over this place, where some *Fathers* have lived, till they were Murdered by the *Arabs*.

Below this place are several Cisterns of water, and several Frontispeices of Chappels, but the passage to them is cut off; as we were going up, the thoughts of the danger of descending, enters into our heads, and the Emperour of *Germanies* Druggerman for these Countrey Languages, being extraordinary fearful, got two *Turks* to conduct him down, and so we having all had a safe descent, we rode cheerfully back to *Elisba's* Fountain, which was formerly bitter; but he throwing in a handful of salt, the waters became sweet.

Here we lay till Four a clock, and the heat of the Sun being over, we made for *Fericha*, where we arrived about five,
where

to Jerusalem. 77

where there are now, only a few poor Cottages: we pitched by *Zachews Tree*, the Inhabitants are for the most part *Arabs*, and some few *Greeks*: here the Captain of the Village came to welcome our *Bashaw* and his people; he was mounted upon a Mare, valued at a Thousand Livers, Mares being only in esteem among them; here we reposed under a rotten hedg, till about four of the Clock next morning; having little pleasure in our companions, the Gnats, and other stinging creatures.

We proceed for the River *Jordan*, where we arrived by day-light, and tarried about an hour to swim in the River; the stream is strong, and rapid;

E 3 and

and the force of a man, can little more then resist it; it runs in- to the Dead Sea.

Our Guard were very hasty for us to be gone, being afraid their Enemies should find them; therefore we all made ready, and set forward for the Dead Sea; about two hours after in our way to the Sea, we passed through a most cursed barren place, not having so much as a green herb or grafs, and the face of the earth was covered with Salt, and though it was dry, yet our Horses sunk up to the Knees.

We come now to the Dead Sea, being about Seventy or Eighty Miles in Breadth, and about Eighteen Over: There is no place Visible from whence
the

the Water, which comes into it, runs out again, except it be under the earth; neither doth it seem to Increase with the water of the River *Jordan*, and of several other waters that run into it: It was once a fruitful Valley, and compared for delight, unto Paradise, and was called *Pentapolis*, of her five Cities, and was afterward destroyed with fire from Heaven, and turned into this filthy Lake, and barren desolation which dothen compass it: & to try the virtue, that is reported to be in the water, wherein they say, a man cannot sink; some of our Company went into the Sea, and found it impossible to get their bodies under water, yea could hardly keep their legs

under ; The water is sulphury, and the extremity of the salt-ness is not to be exprest ; when they came out of the water, there was a perfect Oyl upon their bodies.

Our Eyes being satisfied with Curiosities, and Rarities, we make what hast we can, back to *Jerusalem* : but I should have given you an Account, that the Ruins of one of the Cities, that were destoryed for Sodomy, now lyes good part out of the water, and is supposed to be *Zeboim*.

Now the Sun gets strenght, and grows extraordinary hot, and by reflection on the ground, makes the heat so violent, that our faces looked as if the skin were flead off, by riding
in

to Jerusalem. 81

in the Sun, from Morning till four of the Clock in the afternoon; but the Fathers being accustomed, to meet with tender-faced Travellers, soon provided something to mitigate our pain, which was much increased, by reason of the saltness of the water of the *Dead Sea*: this night we took little pleasure in eating, but more in sleeping, having had but little in this Voyage.

Having now visited all the places in the Holy Land, which Pilgrims usually do, we prepare our selves for our return. *June* Ninth, we being resolved to set forward in our Return; In the Morning the Father *Guardian* came to us; and gave us his blessing, and

E 5 sprink-

sprinkled us with Holy Water, desiring us to excuse our Bad Treatment, and that if at any time we had been distasted, we would pass it over; but we Knew it was but a complement, for we had the Civilest Entertainment imaginable, and very far from disgusting us; for there were none of them, but were not only ready to be our servants, but our Slaves, yea, my honest name-sake, Father *Tomaso*, never ceased from Morning to Night, from bringing us either Viſuals or Drink, or asking us whether we wanted any thing; and now for this his fourteen days service, we were no ways capable to recompence him; for they would take no money, but

but for our Victuals, and for some other small services; we therefore presented to the Convent, thirty Livers apeice, and some that had servants presented more. The Father *Procurator* receiving it, they entred all our names in a Book, and the sums we gave; the Book where the names only were written, we had a view of, and took a Coppy, of all the *Englishmens* names that were in it, from the year One Thousand Five Hundred Sixty One, to this day, being One Hundred Fifty Eight in number.

Now taking our leaves of the Fathers, they all shewed a great deal of affection to us, weeping, and expressing their desires, to enjoy our company longer;

longer; and our desires were as much to be nearer home, that we might have an Account of our Freinds.

June the Fourth we departed, our *Muletters* having provided us Horses; and our intentions were to take *Emaus* in our way, but night drawing on, we made *St. Jeroms Church* our sleeping place; there were formerly Fathers lived in it, but the *Arabs* came upon them in the night, and cut all their throats; The Church is very well built, and hath been adorned with Pictures upon the wall, of which some remain to this day.

About too hours riding from *Jerusalem*, we passed over the brook, out of which they say,
David.

to Jerusalem. 85

David gathered the pebble stones, wherewith he flew *Goliath*.

June Fifth, we arrived at the Convent in *Ramath*, about ten of the Clock in the Morning; where we tarried till about midnight, at which time there was a Ship to depart, and some of us intended to embarque; the rest of us took a little boat, about the bigness of a *Gravesend* Barge; we put our provisions of Bread and Wine aboard, and so we put to Sea, keeping always neer the shore, for fear of a storm.

After three days sayl, we arrived at *Aerica*, formerly called *Ptolemais*, we always coming to Anchor at night; this place is famous for nothing but the ruins,
the

the Road being so bad, that all the Art Captains have, can but keep their Cables together.

The Commodities in this place, are only *Cottons*, *Pot-ashes*, and some *Filletto's*.

Two days after we arrived at *Tripoly*, where we made bold, at our old House; the Consul receives us very gladly, and our design was, to depart next day, but the Plague still raging at *Aleppo*, the Consul forced us to stay with him Twelve or Fourteen days; all which time we were treated like Princes, and then by his leave, we imbarqued on a *Dutch Ship* for *Scanderoon*; the rest of our Company (whom we left at *Africa* to goe to see the Sea

of *Gallilee*) being arrived.

June Twenty Six, we arrived at *Scanderoon*, where some were dead, and others dying, and one flying from another.

We tarried upon the Mount, and aboard the Ship for some time: and *July* 2d. we arrived at *Aleppo*, where there dyed at that time, Seventy or Eighty of a day of the Plague.

And thus ended our Journey.

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